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BIOGRAPHY.

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*Memoirs of the Leadings of Divine Providence, in the  
Call of Captain James Wilson to the work of conduct-  
ing the South Sea Mission.*

HAWKES'S CHURCH HISTORY.

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[Continued from page 410.]

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BEING now restored, and capable of accompanying his countrymen, he descended the Gauts and proceeded on to Madras. Lord Macartney had forwarded a supply of clothes to meet them, but there not being a sufficiency for all, some had one thing and some another; to Mr. Wilson's share a very large military hat fell, which with a banian and pantaloons, with many a breach, made his meagre figure very much resemble a maniac. Impatient to visit his friends, he walked on from the last halting place, and the sentries hardly would let him pass. He hastened to a friend, whose name was Ellis, and knocking at the door, inquired of the servants for their master and mistress. The footman stared at him, and said, they were not at home, and were shutting the door against him, when he pressed in, rushed by them, and threw himself down on a sofa. The servants were Mahometans, who hold the insane in much reverence, and such they supposed him; and without any violence used to remove him, Captain Wilson was permitted quietly to repose himself; and being tired, he fell into the most profound sleep, in which state his friends on their return found him, and hardly recognized him, he was so altered. They left him thus sound asleep till the evening, when the luf-  
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tres were lighted, and several friends assembled, curious to hear the story of his miserable captivity. When he awoke and saw the glare of light, and the persons around him, he could scarce recover his recollection, and for a moment seemed as if he had dropped into some enchanted abode. The welcome and kind treatment of his friends, who supplied all his wants, soon restored him to his former life and spirits; and he began to think of new service, as he had yet obtained but a scanty provision, which his long captivity had not much increased, though he received the arrears of his pay. He accordingly shipped himself as first mate in the *Intelligence*, Captain Penington, for Bencoolen and Batavia. In his passage through the straits of Malacca, they were surrounded with water spouts, one of which was very near, and they fired to disperse it. The roaring was tremendous, and presently a torrent of rain poured on the ship, which brought down with it many fish and sea weeds, yet the water was perfectly fresh; a phenomenon singularly curious.

During this voyage the white ants and cockroaches, with other insects, multiplied in the most prodigious manner, so that it was resolved to run the ship down from Bencoolen to Puley Bay, and lay her completely under water to get rid of the vermin. After a fortnight they pumped her dry, and the quantity destroyed of these creatures, with centipedes three or four inches long, was incredible. Bencoolen is a most unhealthy place, but Puley Bay is the region of the shadow of death; from thence none escape without the putrid fever. Perhaps the wetness of the ship added not a little to the cause of mortality. Before they left the bay, every man of the crew, who were Europeans, except Wilson, died. The Captain came down well on Christmas day, and only dined on board and returned the same night; the very next day he sickened and died. A recruit of black men was sent from Bencoolen to navigate the vessel. The very day they sailed out of the harbour, Captain Wilson, who had resisted hitherto the intemperature of the climate, and then commanded the vessel, was attacked with the fever. One Swede yet remained. He had always accounted for the death of his companions, and imputed it to their imprudence. He had confidence he should escape. He was then at the helm, going out of the harbour; the Captain, who, though ill, kept the deck, observed the ship very badly steered, and called out. The Swede quitted the wheel, and sat down on the hencoops. The Captain himself ran to the wheel to rectify the course; storming at the man who had left the helm. He made no reply; but how great was his surprise, when, on going up to him, he found him a corpse. The ship however visited Batavia, and arrived in Bengal; and though his health continued to suffer, the Captain made a very profitable voyage.

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During a year and a half he had repeated and dangerous relapses, and more than once approached the gates of death. He continued however to improve his fortune, and became himself a sharer in the vessel as well as commander. Having thus accumulated a small competence for that country, he resolved to return to England, and set down content with what he had, and endeavour to recover his health and enjoy himself.

With this view he embarked as passenger in the same ship in which that good man, Mr. Thomas, one of the Baptist missionaries, was returning from Bengal to England. With him he had frequent disputes about religion; and being as infidel in principle, as careless in conduct, he could not but grieve so gracious a minister, who observed one day to the chief mate, that he should have much more hope of converting the Lascars to christianity, than Captain Wilson; so deeply mysterious are the ways of Providence. The things impossible to man, are possible with God; but the time was not yet.

Being arrived safe at Portsmouth, he immediately looked around him for an agreeable abode, and having soon discovered such an one at Horndean, in Hampshire, he purchased it, and determined to sit down contented with the very moderate fortune which he had brought from India, and amuse himself with gardening and the sports of the country. Being unmarried, he considered of a proper person to have the conduct of his house and family. He had a sensible and agreeable niece, whom he particularly desired to take this care upon her. She was a truly religious woman, and when pressed by him to come and live with him, she informed him of her sentiments and the necessity of attending the worship of God at the congregation at Portsea, to which she belonged. He very carelessly observed, that to him this would be no objection; he should not disturb her about her religion; and provided she did not trouble him with it, he should leave her to herself.

About two years he continued to live at Horndean, in the same careless unconcern about eternal things, decent in his conduct, and perfectly sober; amused with his garden, the sports, and company around him; but an utter stranger to the principles of the gospel, as unacquainted with the power of them.

Providentially at this time, a book of Major Burn's, containing dialogue's on the Christian's Warfare fell into his hands. A religious book, written by a military man, excited his curiosity, and fixed his attention. As he read, the scales seemed to fall from his eyes, and a new system of divine truth unfolded itself to his view, of which, before, he had not the least idea. He had heard nothing like it in India; and his parish church, he attended at home, had furnished him with no such doctrines, as Major Burn suggested; at least his inattention had never perceived any  
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thing resembling what he now read, as constituting the essence of a Christian's faith and practice.

Religion had been a subject agreed to be waved with his niece ; but he could not now help inquiring, if she knew any person in this country who held the same sentiments as the Major inculcated. She soon resolved him, that he would find at Portsea many zealous advocates for them, and pressed him to go with her and hear the Rev. Mr. Griffin, the next Sabbath day. He accordingly drove her down to Portsea, from whence he was only nine miles distant, and was delighted to find in Mr. Griffin's preaching the perfect correspondence with those evangelical sentiments which he had read with so much pleasure, and which the discourse of this excellent man fixed with deeper impression on his mind. From that day forward he began to read the Scriptures with great diligence and increasing sensibility of their importance. He became a constant attendant on the gospel, and formed a cordial friendship with the worthy young minister, whose church he frequented, and was soon admitted as a member. His regular visits there, and the change produced on himself, were too visible not to be noticed by his former acquaintance. It was soon rumoured how altered a man Mr. Wilson had become, and the usual reproach of Methodism immediately attached to him.

In this state of spiritual improvement he continued about two years ; separating himself from the vain and sinful world, and cordially uniting with the people of God. His garden continued his amusement and employment, whilst the word of God, and other books, tending to edification, were his daily delight and his counsellors. His life now proceeded in the same placid uniform tenor, till one day, after returning from Portsea, he was walking in his garden, and meditated on the faith of Abraham, in leaving his country and friends at the call of God, not knowing whither he went ; this had been the subject of the sermon which Mr. Griffin had that day preached. On reviewing the circumstances of the Patriarch, he was much affected with the wonders wrought by faith, recorded in the 11th chapter of the Epistle to the Hebrews, and admired the devotedness, and self denial of the worthies there recorded. As he mused on the nature and evidence of the faith there described, *as the substance of things hoped for, and the evidence of things not seen*, he began to question himself on the reality of his own ; and felt a rising fear in his mind, lest he should have deceived himself by placing doctrinal opinion, in the stead of divine conviction of the truth. He asked himself, if called in Providence to suffer or to serve like these, whether he could as readily give up all for Christ, and go forth at the Divine bidding.

The impression arising from these reflections fixed deeply on his heart for several weeks, and his mind underwent many har-  
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affling fears and doubts on the subject ; till one day, happening to take up the Evangelical Magazine, the first subject which caught his eye and attention was the account of the institution of the *London Missionary Society*, and of their noble design to convey the gospel, if possible, to the Islands of the Pacific Ocean. The thought immediately forcibly struck his mind, "if you are wanted to command the expedition, have you faith to sacrifice all the comforts around you, and freely devoting yourself to the service, could you embark once more on the deep, not to increase your substance, but to seek the souls redeemed by the blood of the Lamb?" He felt that moment he could do it with pleasure : he perceived his faith was up to the sacrifice : he read the chapter over with delight, and was sure he could, if called, give himself up to God.

He had enjoyed some happy hours in these meditations. They were the frequent subject of his thoughts : when one day a series of new ideas rose up in his mind, to which he had been hitherto a stranger. He had hardly during all the years of service on the sea ever known what fear was : he had been unaffected by the storms which he had encountered, and never thought of the perils of the deep ; but now the dangers and difficulties to which such an enterprise must expose him rose up tremendous to his view, and he began to reason on the folly of quitting his present comfortable abode, for a life so very different ; and determined to try to banish the idea from his mind. It followed him, however, in spite of all his efforts. Fearing to trust his own judgment, he resolved to communicate his sensations to some of his serious and judicious friends ; state to them the feelings of his mind, and have their advice on the subject.

The general voice, on the view of his circumstances, rather discouraged his entertaining any farther thoughts of the matter. Though they highly approved the mission, and honoured his zeal in desiring to promote so glorious a cause, they did not see his call clear to quit his present station, and persuaded him to abandon the idea.

His mind, however, rested not at ease. He was conscious he ought not to move but on some evident call of necessity, that he must see the path of duty clear, before he quitted the comfortable settlement he enjoyed ; and though his heart was greatly drawn out in prayer for the glorious object of the mission, he resolved to wait awhile the leadings of Providence, without entirely renouncing his purposes of service, if required.

A general meeting of the ministers of the gospel being convened at Salisbury, to consider the subject of the intended mission, and to promote its accomplishment, he determined to accompany his worthy pastor, Mr. Griffin, thither, and hear what should be advanced on the occasion. There also he mentioned to some  
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of the brethren the impression which rested on his mind ; but they rather, in general, damped than encouraged his sensations on the subject ; and though they zealously favoured the missionary attempt, they hardly thought his services would be necessary.

He had now probably dropped all further thought of the matter, if the first general missionary meeting had not summoned up Mr. Griffin, with many others, to town, in order to consult what steps were proper to be pursued on the commencement of so great an undertaking. The Capt. resolved to be of the party, and to see and hear for himself, what was the object intended, and the means proposed for carrying the mission into effect.

As the thing was evidently of the Lord, he came with a mind prepared for the work in the eternal counsels appointed him to fulfil. He listened with serious attention to the discourse delivered at the Castle and Falcon, to the body of the society, wherein I expressed my confidence that, however difficult the work might appear, God would provide instruments for the execution of his own purposes, that the means would never be wanting if we zealously set our shoulders to the yoke, and considered the glory of the object, and the urgency of the call. He attended next day at Spafields, and heard the first Discourse, since published, enforcing our duty, describing the objects, and suggesting the steps necessary for execution. These met his full approbation, and contributed to decide his mind on the subject. He desired M. Griffin to call upon me, and appoint an interview. Mr. Griffin described the man, and his conversation, his situation, ability, and zeal. My very heart leaped with joy at the proposal, and I was filled with hope, that God, in different places, was raising up men unknown to each other, for the accomplishment of his own purposes, towards the heathen. I begged to see him without delay, and we met next morning, when, after some conference concerning the mission, with great modesty and diffidence, but with a decided purpose, he intimated, that if the Society could not find a better conductor, which he wished and hoped they might, the service should not be impeded for lack of nautical knowledge, and he was ready, without other reward than the satisfaction resulting from the service, to devote himself to the work, with whatever inconvenience to himself it might be attended. He gave me an account of the dealings of God with him hitherto, which I have above detailed, and expressed a sense of the obligations he was under to our precious Lord to dedicate himself to this service, as he said he should never forgive himself if he fell back when help was wanted.

So singular a provision made, for what seemed of all other things the most difficult to be obtained at the commencement of such an undertaking, appeared to me evidently the finger of God. Having communicated the proposal to the directors, two of them



them were appointed as a committee to converse with Captain Wilson on the subject. They were equally charmed with his modesty, ability, zeal, and devotedness of heart, and concurred; that nothing could tend more powerfully to the accomplishing our designs, than having such a man to command the vessel that should convey the missionaries to the place of their destination. The offer was embraced with delight by the directors, and contributed in a very especial manner to animate our confidence, that God would provide all other necessary means, and quickened us to execute the work without delay.

The Captain being presented to the directors, confirmed the report which had been made; and though he hoped we might yet find an abler commander, and in that case he might be excused, and his heart be at rest, yet he pledged himself, if we could not, to do his best for the mission; and that, at whatever time he should be called into the service, he would come up, and prepare for the voyage. At the end of the week, when the society broke up, he retired to his house in the country, leaving the deepest impression upon every man who conversed with him, that never did a person appear more eminently qualified for the discharge of this service than the man so providentially provided for us.

Some months elapsed in the preparatory steps, in seeking out, and examining missionaries, providing funds, and weighing the properest means of carrying the purposed mission into effect. After long and ample discussion, it was resolved, that the attempt should be made in a ship belonging to the society, sufficient to carry thirty missionaries; and that Capt. James Wilson be requested to undertake the command. This resolution was accordingly communicated to him, and though he had met many causes to damp his zeal and deter him from the service, he continued fixed in his purpose, and his correspondence breathed a spirit so truly noble, that it was impossible not to congratulate each other on such an acquisition.

The mission being now in great forwardness, and a second general meeting having confirmed all our former resolutions, the Captain was desired to come up, which he did, and took an active part in the preparations. Not less than seven or eight times did he go up and down at his own expense; sought out and purchased a proper vessel; forwarded every thing in his department; engaged the mariners; and settled all his own affairs for so long an absence. He sold his house, fixed his niece in London, and cheerfully embarked with the missionaries in that long and perilous navigation, which he has so happily accomplished.

Through the whole of his eventful story, we discover a beautiful and admirable developement of the leadings of God's providence. Who would have looked for a commander of a Christian mission,

mission, in an impious and infidel sailor, chained in a prison at Ser-  
ingapatam? Who would have expected from the man, who re-  
turned from India, contradicting and blaspheming, the faithful  
leader on the quarterdeck, in the midst of prayer and praise, car-  
rying the everlasting Gospel to the isles of the Pacific Ocean?  
The issue is before the public, and no man who reads the Mission-  
ary Voyage can hesitate to confirm the exclamation of the Moor-  
man; THIS IS GOD'S MAN.

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## EDWARDS'S RESOLUTIONS.

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*The following Resolutions were written by the Rev.*  
JONATHAN EDWARDS, *President of New Jersey*  
*College, in the 20th. and 21st. year of his age.*

**B**EING sensible that I am unable to do any thing without  
God's help, I do humbly intreat him by his grace to ena-  
ble me to keep these resolutions, so far as they are agreeable to  
his will, for Christ's sake.

Remember to read over these Resolutions once a week.

1. Resolved, that I will do whatsoever I think to be most to  
God's glory, whatever difficulties I meet with, how many, and  
however great.
2. Resolved, never to lose one moment's time, but improve it  
the most profitable way I possibly can.
3. Resolved, to live with all my might, while I do live.
4. Resolved, never to do any thing, which I should be afraid,  
to do, if it were the last hour of my life.
5. Resolved, to think much on all occasions of my own dying,  
and of the common circumstances which attend death.
6. Resolved, to be endeavouring to find out fit objects of char-  
ity and liberality.
7. Resolved, never to do any thing out of revenge.
8. Resolved, never to suffer the least motions of anger to irra-  
tional beings.
9. Resolved, that I will live so, as I shall wish I had done  
when I come to die.
10. Resolved, to maintain the strictest temperance in eating  
and drinking.
11. Resolved, to study the Scriptures so steadily, constantly,  
and frequently, as that I may find myself to grow in the knowl-  
edge of the same.
12. Resolved, to strive to my utmost every week to be brought  
higher



higher in religion, and to a higher exercise of grace, than I was the week before.

13. Resolved, to be strictly and firmly faithful to my trust, that *that* in Prov. xx. 6. *A faithful man, who can find?* May not be partly fulfilled in me.

14. Resolved, in narrations never to speak any thing but the pure and simple verity.

15. Resolved, to inquire every night, as I am going to bed, wherein I have been negligent, what sin I have committed, and wherein I have denied myself; also at the end of every week, month and year.

16. Resolved, never to speak any thing that is ridiculous, or matter of laughter on the LORD'S DAY.

17. Resolved, frequently to renew the dedication of myself to God; which was made at my baptism; which I solemnly renewed, when I was received into the communion of the church, and which I have solemnly made *this day*.

18. Resolved, never henceforward, till I die, to act as if I were any way my own, but entirely, and altogether God's.

19. Resolved, never to allow the least measure of any fretting uneasiness at my father or mother; not to suffer the effects of it, so much as in the least alteration of speech, or motion of my eye; and to be especially carefully of it, with respect to any of our family.

20. Resolved, constantly, with the utmost niceness and diligence, and the strictest scrutiny, to be looking into the state of my soul, that I may know whether I have truly an interest in Christ, or not; that when I come to die, I may not have any negligence respecting this to repent of.

21. Resolved, to endeavour to my utmost to deny whatever is not most agreeable to a good, universally sweet, benevolent, quiet, peaceable, contented, easy, compassionate, generous, meek, humble, modest, submissive, obliging, diligent, industrious, charitable, even, patient, moderate, forgiving, sincere temper; and to do at all times what such a temper would lead me to. Examine frequently, and strictly whether I have so done.

22. Resolved, I will conduct so as I think I shall judge would have been best, and most prudent when I come into the future world.

23. I frequently hear persons in old age say how they would live, if they were to live their lives over again; resolved, that I will live just so as I can think I shall wish I had done, supposing I live to old age.

24. Resolved, to endeavour to my utmost to act as I can think I should do, if I had already seen the happiness of heaven, and hell torments.

Vol. I. 11 is 21 and old time me 125. Resolved,

25. Resolved, never to give over, nor in the least to slacken my fight with my corruptions, however unsuccessful I may be.

26. Resolved, when I fear adversities, to examine whether I have done my duty, and resolve to do it; and let it be just as Providence orders it, I will be concerned about nothing but my duty, and my sin.

27. Resolved, after afflictions, to inquire, what I am the better for them, what good I have got by them, and what I might have got by them.

28. Resolved, to exercise myself, in this all my life, viz. with the greatest openness I am capable of, to declare my ways to God, and lay open my soul to him; all my sins, temptations, difficulties sorrows, fears, hopes, desires, every thing, and every circumstance.

29. Resolved, to live so at all times, as I think is best in my devout frames, and when I have the clearest views of the gospel, and the future world.

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## RELIGIOUS CONFERENCE.

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[Concluded from page 419.]

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*Clerus.* **T**HIS being the last Conference of the year, I have thoughts of attending to the discriminating difference between the genuine spirit of religion, and that which is specious and spurious.

*Eusebius.* No subject, Sir, can be more desirable, and useful; for we are strangely prone to put darkness for light, and even to court the most dangerous delusion.

*Theophilus.* I am heartily glad the conference takes this direction; for it is manifest, as we advance in the study of theology, that we are impressed with the necessity of ascertaining the difference between holy and sinful affections.

*Lucinda.* Great attention to the difference between genuine and spurious exercises is requisite in theory, but the greatest in practice. O how dangerous to conclude that our hearts are right when they are wrong! I approve the subject in every point of view, and hope we shall derive the greatest advantage from it.

*Theophilus.* Please, Sir, to define religion in a simple manner.

*Clerus.* It is loving God with all the heart and our fellow creatures as ourselves.

*Theophilus.* I am sensible this is a summary definition; for it corresponds



corresponds with Christ's exposition of the law. But why are we required to love God supremely and our fellow creatures with the love of equality?

*Clerus.* Because God is infinitely great and infinitely excellent; and because one man or one soul is as valuable as another.

*Theophilus.* Is this the import of your observations, that it is our duty to love and estimate beings and objects according to their worth and excellency?

*Clerus.* It is; and if we operate by this rule strictly, we shall be approved; for it is the golden rule, requiring that impartial love which worketh no ill to its neighbour.

*Leander.* But am I required to love the souls of my two neighbours more than my own soul?

*Theophilus.* Are you required to love millions of souls, yea, all the souls in the universe, more than your own? Ought you not to imitate Christ in your love? And does not he love millions of souls more than one?

*Leander.* He surely does; but what is the happiness of millions to me, if I am not happy too?

*Theophilus.* Is this your question? What is the happiness of millions good for, if you shall be made miserable for your disobedience? Is heaven of no value because there is a hell?

*Leander.* That is not my meaning.

*Theophilus.* Is this then your meaning; that the happiness of heaven is of no value because the reprobates rejected it and are miserable?

*Leander.* I must confess this seems to be the consequence of what I have advanced. But, can it be right?

*Theophilus.* It cannot. For the happiness of the universe is the only reason which can be assigned for the existence of the universe. If neither God nor his rational creatures were happy, we can give no reason for their existence. Except for the sake of enjoyment the universe of intelligences is good for nothing.

*Leander.* This being true, that enjoyment is the end of being, which I cannot deny, on reflection, it follows that I am obliged to love all beings and objects according to their value. Consequently, the estimation which I must make of myself is very inconsiderable. For compared with the intelligent universe I am like vanity and nothing.

*Clerus.* I am glad to find, Leander, that your mind is so easily impressed with the theory of truth. It is hoped your heart corresponds; for while we know and oppose the will of God we stand on dangerous ground. But O how divinely excellent to harmonize with all holy beings, in estimating all objects according to their worth, and in realizing the consequent enjoyment.

*Maria.* Religion, agreeably to this view of things, is impartial, disinterested affection,

*Paulinus.*

*Paulinus.* Yes, my sister, it is, and what other alternative can be named?

*Maria.* I have been taught that no affection is disinterested, and that self love is the basis of virtue and the sole principle of action.

*Paulinus.* If self love is the only principle of virtuous action, what is the principle of vicious action? For between self love and disinterested love there is no medium of moral action. There is no third kind of moral action, which is neither selfish nor unselfish. The moral interest of the universe and that of the individual are the only moral interests of men. Public interest and private, comprise all moral interests. There is no alternative. Hence Christ says, "He that is not with me is against me."

*Maria.* I am not able to describe a third object of action which is neither of a public nor a private nature, but it appears that we act from the principle of self love.

*Paulinus.* And does it not appear to sinners, that they are influenced by self love?

*Maria.* I suppose it does; for they are manifestly destitute of any other principle of action.

*Paulinus.* But, pause a moment, Maria, is there no difference between the object of sinners and christians? Is the sinner's motive, and the saint's motive the same? What then is regeneration? And what is the real difference between the friends and the enemies of God?

*Maria.* I yield the point. Self love is not the principle of holy action. It is the principle of sinful action. For self enjoyment, or selfish gratification is the supreme object of the wicked. They are lovers of their own selves, lovers of pleasure rather, than lovers of God. But what are we to understand by disinterested affection?

*Theophilus.* By disinterested affection we mean that which is opposed to selfishness; but we do not mean that disinterested affection is destitute of a valuable object, for it embraces the *most glorious interest* in the universe. Disinterested affection has for its object the glory of God on the greatest happiness of the intelligent system.

*Maria.* Well, if disinterested affection does not consider the subjects of it indifferent to the best of all interests, I have no objection to the phrase; for I believe, and I trust, know, by experience, that the love of virtue sublimates the soul and fills it with the most excellent enjoyment.

*Theodore.* I am glad, dear sister, that you love the religion of Christ, which is impartial and seeketh not her own. And why good people of information are so averse from the word disinterested, I cannot tell. For after the most elegant writers, while describing an excellent character, have improved every other tint, they



they will add the epithet disinterested. The disinterested character is the most dignified. Such was Christ, and such was Paul. They sought not their own, but the glory of God in the salvation of souls. But how are the lovers of their own selves treated by the voice of reason and the pen of inspiration? Are they not criminated and despised? Who can trust the subject of supreme self love? And who cannot trust the subject of disinterested affection. Even the wicked are frequently constrained and impelled to applaud the impartial actions of the virtuous?

*Lucella.* I love to attend to these discriminations between the righteous and the wicked. For the theory of self love appears as black as midnight, with all its gloomy concomitants, and the theory of disinterested love shines like eternal day. The theory of impartial love only, is the theory of heaven. No system of theology, except this, corresponds with the operations and character of God. But, what are the consolations of those who love the glorious things of God's word and have no evidence of their love.

*Clerus.* The only ground of consolation is this, that the Lord reigns. Shall not the Judge of all the earth do right, is their sheet anchor.

*Lucella.* Can they be reconciled to a separation from God's presence, for the sake of advancing his glory?

*Clerus.* They cannot choose evil for the sake of evil; this is impossible; but they can say, with Christ, in a submissive manner: "If it be possible let this cup pass; but thy will, O God, be done." For the friends of God, whether they have evidence of their love or not, accept the punishment of their iniquity and unreservedly commit themselves to his disposal.

*Eusebia.* But how do the character of Christ and the atonement appear to persons in this humble, penitent, and submissive posture?

*Clerus.* The most excellent and glorious; and blessed be God there are but few who lie long at his feet without enjoying the light of his countenance. The dark night of the renewed soul does not remain. It is soon dispelled and succeeded by the light of day, and the cheering smiles of the Redeemer. Sorrow may continue for a night; but joy cometh in the morning. God humbles his chosen to give them the advantage of exaltation. He wisely puts his children into the dust to find their jewels. Before honor is humility, and before deliverance is submission. No child of God is lost in the dust.

*Eusebia.* It is manifest that religion is impartial affection, and that the object of religious affection is the highest happiness of the universe. It is also equally manifest that the friend of God, whether he has evidence of his friendship or not, is unreservedly devoted to his will. He feels that he deserves nothing except God's

God's wrath, and while he expects nothing else, in consequence of darkness of mind, he says from the heart, the will of the Lord be done; I shall not be injured.

*Paulinus.* If this is the inspired theory of religion, what shall we think of the theory of universalists and others, who hold that the happiness of man was the ultimate and chief end of God in his creation?

*Theophilus.* It is impossible to conclude that their theory is right. We must conclude that it is very erroneous and injurious to souls. For if the chief end of God in creating man was man's happiness, all men will be saved; and man has nothing to do, except to act the part of a self lover and seeker of his own felicity.

*Theodore.* I don't see but you are correct in your inference: for if the happiness of man was God's chief end in creation, the theory of disinterested religion is spurious, and the theory of self love or self gratification must be adopted and advocated. All those, therefore, who believe that the happiness of creatures was God's principal motive in creation, to support the shape of consistency, must also commence universalists and believe that all will be saved. For can any one suppose that the Almighty will be finally disappointed? Did God create all men for the sake of their own happiness, and will he not make all finally happy? We cannot reason differently, for God is infinitely able to execute his purpose. If this is not according to the theory of self love, I hope our instructor will correct us.

*Clerus.* I do not see but your observations are correct and just; and I have thought that all the advocates for the theory of self love, whatever style they assume, to be consistent with themselves and each other, must style themselves universalists, or infidels. For private happiness is their supreme object. The infidel is a self lover. The universalist is a self lover, and the difference between these and all other theorists who discard disinterested affection is merely nominal.

*Paulinus.* But, Sir, you make me tremble; are all those men who talk and preach so much about the atonement and the love of Christ to be reputed no better than universalists, if they discard disinterested affection?

*Theophilus.* Not a whit better, provided their hearts correspond with their theory. For they oppose the doctrine of the gospel, and hold that we cannot love God till we know that he is our friend and will save us from future misery. They stupidly believe that Christ died in a particular manner for them, and they love him as their Saviour. The faith of the Methodists and many others is of the same description. But Christ says, "If ye love them that love you what profit have ye?" What do ye more than



than others?" All self love christians are in Christ's estimation no better, than the selfish publicans and sinners.

*Philo.* But this greatly reduces the number of hopeful christians, and may appear rather uncharitable.

*Theophilus.* Rather say, Philo, that the inspired theory reduces the number of christians. For if the hearts of these self love theorists are like their heads and sentiments, they are but nominal christians. For they love God and Christ merely for the sake of the loaves and other private benefits. However, I have more charity for some of these theorists, than to believe that their hearts correspond and harmonize with their sentiments. It is possible for a man to have a good heart while he wears a leprous head. But I am afraid to give much scope to charity on this ground. For a good man is sweetly influenced to approve and embrace good sentiments. Though many men understand the truth and do not love it, yet those who love the truth generally understand it or readily perceive it when fairly stated.

*Philo.* What shall we think of the Calvinistic theory?

*Clerus.* Generally speaking, it corresponds with the bible. Real Calvinists have just views of God and his operations; and of man in his original, lapsed and restored state. The great design of God in creation, providence and redemption; the decrees of God, the nature of the divine love, the nature of holiness and sin and the mediation of Christ, are advantageously displayed by Calvinism. There is, in a word, more of the jointed, connected, contents of inspiration delineated by informed Calvinists, than by all other theorists of contrary sentiments. For to those who discard Calvinism, the bible is a sealed book.

*Philo.* You speak, Sir, of real Calvinists with the air of discrimination: pray inform us a little about *other* Calvinists.

*Clerus.* By *others*, I mean those men who style themselves moderate Calvinists, because they like the name while they dislike the thing.

*Philo.* But is it fair and honourable for divines to act in this manner?

*Clerus.* Judge for yourself. I judge no man: I only state facts. For my part were I displeased with the thing, I should not accept the name. For names with common people, stand for things. Surely, self love theorists have no right to call themselves Calvinists. For if we accurately examine, we shall find at bottom no alliance between the different theories.

*Philo.* What is there in Calvinism which self love theorists cannot adopt consistently?

*Clerus.* They cannot adopt the doctrine of total depravity; the doctrine of special grace; the doctrine of disinterested affection and unreserved submission; the doctrine of God's decrees, and the final perseverance of the saints, as contained in the bible  
and

and explained by real Calvinists. All these cardinal doctrines they dispute and discard. What claim then have they to the name of Calvinists? For the intention of names is to represent things.

*Philander.* Is it not for a lamentation that there are so many different theories of theology? For some of them must be erroneous.

*Theodore.* It certainly calls us to mourn over Zion. For it operates like the confusion of tongues. What one theory styles good, another styles evil; what one denominates light, another denominates moral darkness.

*Philander.* How is it possible for teachers of morality and preachers of the gospel even to dream that self love is the basis of religion? For what is more evident than that all sinners are the subjects of self love in all their transactions? Self love is the source of pride; for a man is proud of himself or his acquisitions. Self love is the source of dishonesty; for men are dishonest because they love their own advantage, rather than their neighbours. In a word, we shall find on examination, that self love is the root and essence of all sin. A person can no more sin while destitute of self love, than he can see while destitute of eyes.

*Leander.* But they tell us that self love is virtuous when under proper regulation.

*Theodore.* And why do they not tell us also that certain degrees of cold are heat, and that certain degrees of darkness are light? For these sensations are not more diverse in their nature, than the objects of selfish and unselfish love. The disinterested man devotes himself to the universe, but the selfish man wants the universe to be devoted to his private enjoyment.

*Lucindia.* O how foolish! For *that* man gives away all and possesses all; but *this* grasps at all and holds nothing.

*Paulinus.* Is it not for a lamentation that false teachers mix so many good things with the bad which they advance? For I never heard an erroneous sermon or read an erroneous book which did not in some detached manner contain many good things.

*Clerus.* I heartily wish every false theorist would deliver nothing except the contents of his theory. For then the chaff would be easily distinguished from the wheat. If all false theorists were to preach and pray strictly according to their own theories, there would be no wolves in sheep's clothing. But alas! alas! Satan does the most mischief when he resembles the angel of light.

*Lucella.* I have attended and heard the preceding inferences with pleasure. My mind has been enlightened and, I trust, my heart enlarged. O how excellent is truth!

*Lucinda.* Let us sell all we have and buy it. Let the truth be our object for ever. It is more precious than rubies.

*Clerus.*



*Clerus.* It has afforded me ineffable pleasure to observe your attention, my young friends, to the several subjects which have been before the conference in the course of the year. It is hoped some lasting impressions have been made, and that we shall, some of us at least, meet in the region of spirits, and confer for ever with the most sublime delight on the great things of God and the eternal world. Let us then live like christians, and make all our calculations for the great day. Let religion be our business; the divine commands our rule, and the friends of truth our companions; Christ our guide, and heaven will be our endless residence.

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## LETTERS ON SOLITARY DEVOTION.

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[Continued from page 425.]

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FROM *PASCAL* TO *JULIA*.

### LETTER XI.

A FEW moments of leisure being again at my command, I resume my pen, my dear sister in Christ, to give you my best advice respecting the manner in which your devotion should be conducted. And in the first place labour to possess in your mind as correct, and realizing apprehensions of the character of God as you can. Devotion implies an object. With christians this object is God. The one only God, the Jehovah of Israel, is the Being, to whom alone our prayers are to be addressed. The invocation of saints and martyrs, after the papal manner, we abjure. But one is our Father even God. This is the doctrine of the Protestant world, to which I know you cordially subscribe. But it is not to be supposed that every one who acknowledges and worships Jehovah, as the one only living and true God, the immediate object of all religious homage, entertains, to be sure at all times, correct apprehensions of what sort of a Being he is. Even under this general belief many worship they know not what. They speak as merely into the air. God in his true glory is not present, impressively to their views and feelings. Many real christians, who may be considered upon the whole as worshipping God in spirit and in truth, perform a much more imperfect worship than it is probable they would do, had they suitably correct and impressive views of the divine character.

Christians are different from themselves in this respect at different times. The affecting views of God they had at one time, are nearly lost at another. Cares and pursuits of a worldly nature as it were jostle him from his throne in the heart, and leave it vacant of all practical sense of his presence and perfections.

Some form their earliest notions of God upon mistaken principles; and through this primitive bias, their ideas fail of being entirely correct through the whole of life. Many, through an erroneous education, or some gloomy habits, consider God, even when Christians, almost entirely under the bias of terror. They have a fear of him which borders on the dread of the mere slave. This impression of terror, too predominant, enfeebles that hope, confidence, and joy in God which it is so reasonable to repose on him. Their devotions are too timid and distant. Others, too little impressed with the terrors of God's justice, dwelling on his mercy and condescension as almost his only attributes, are little awed by reverence. Their devotions are too much as though God and they were equals. It is indeed the first article of true knowledge to possess just ideas of the divine Being, to view rightly his natural and moral perfections; and to view them, in their assemblage, as forming an infinitely perfect, and lovely character.

When God, according to his promise to Moses, makes all his goodness, into which all his moral perfections are resolvable, to pass before the mind of a creature; giving him correct ideas, and an impressive practical sense of it, that creature has the secret of the Lord with him. He is at the fountain head of all desirable knowledge. Such views of the divine glory are a perpetual source of hope, serenity and confidence. They are the best aid to devotion. In sight of God, as he really is, the all present Ocean of moral glory, the soul is constrained to worship. We sink down upon our knees, or prostrate upon our faces as it were involuntarily. We are powerfully drawn; and find as much difficulty to suppress acts of devotion, as blinded hardened sinners do to engage in them. I hope you understand me. Experience is better than a thousand instructors on this head.

Labour then, my dear Julia, to possess, and to keep your soul filled with just and impressive apprehensions of God as he is; of his eternity, his presence, his power, his omniscience, and immutability, his holiness, justice, goodness and grace. To this end think of him very much. Keep him in your mind as the chief object of meditation. Make this one of your leading petitions, that he would enrich you with a more and more just and practical knowledge of himself. To this end explore his works. Notice the grandeur, the wisdom, the benevolent design which reign through them all. To this end be studiously familiar with the holy scriptures. Form correct ideas of the law, and the gos-  
pel;



pel ; of facts, predictions, promises, and threatenings ; the past and the future, as they are laid before our minds in the scriptures.

Learn what is the great end which God is ultimately effecting in the redemption of the church by Jesus Christ, in the destruction of the wicked, and in the general operations of his extended government. We understand what the moral character of God is from ascertaining the end in which his works issue, which we know to be the greatest holy happiness. We learn it from the disinterested spirit which the law requires, the gospel breathes, and which is acted out in the language, and conduct of the christian. We learn it from the fruits of the spirit, and the employments of heaven. We learn it as it was illustrated in the incarnation, humiliation, preaching, union to his people, and sufferings for their sake, of our Saviour, who is expressly styled, the brightness of the Father's glory, and the express image of his person. From these sources we learn, and feel what God is. In connection with this, you will feel what you yourself are ; how little, how ignorant, how guilty and how dependent, and what an acquisition you have gained, if indeed, such a creature as you is noticed, guarded, and embraced with fatherly affection by him whose favour is life. With such views of God and yourself, views founded in truth and experience, with which your heart feelingly accords, how can you but be humbly and cheerfully devout ?

Engagements force me to take leave of you again.

I am &c.

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*For the MASSACHUSETTS MISSIONARY MAGAZINE.*

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*Dialogue between ALEXANDRINUS and PAULUS, on meetings for social prayer, &c.*

*Alex.* I DO wonder at your conduct in attending the night meetings ! I once thought that you possessed too much sense, consideration, and rational religion to be guilty of such irregular, and enthusiastic conduct.

*Pau.* And, I, Sir, in my turn wonder by what arguments you will prove, that treating meetings for prayer, religious conference, &c. with neglect and derision, is evincive of superior sense, of more mature consideration, or of more rational religion, than may be found in those, who attend these meetings.

*Alex.* Derision ! who treats your meetings with derision ?

*Pau.* If I mistook your design, I wish to be corrected. But

as you plainly insinuate that an attendance on the meetings in question, is indicative of deficiency in sense, consideration, and rational piety, I hope, Sir, that you will be so obliging as to favour me with the reasons, which influence your mind to this belief. I hope I shall be open to conviction, and disposed to give your reasons their full weight.

*Alex.* Reasons! why several reasons might be given; but there is no need of giving reasons in so clear a case.

*Pau.* The case, Sir, is not so clear in my view as to be self-evident. And I must confess, however it may favour of weakness, and degrade me still lower in your opinion, that I cannot believe a proposition to be true without some evidence of its truth. I must hope, therefore, that you will excuse me if I again solicit the reasons, which led you to believe, as you seem to do, respecting the subject in question.

*Alex.* Good sense, suitable consideration, and rational piety never led people to expose their health and neglect their worldly and domestic occupations and pursuits, to attend evening meetings. Besides, these meetings interfere with family order and worship. Many attend them, young people especially, for no good ends. In a word, they are inconsistent with the order of the gospel—they are morally wrong. On these accounts, I am opposed to evening meetings. And I must again repeat it, that I do wonder you should countenance and support them, by your attendance. In so doing, I must tell you, that you “lose credit” with a number of your best friends.

*Pau.* These reasons, Sir, if substantiated, would fully convince me, that I have been very censurable, both in theory and practice, with respect to the meetings under consideration. But, Sir, I cannot but view your reasons rather as unsupported assertions, than as conclusive arguments.

The most plausible things you urge against evening meetings for social prayer, &c. are that the health of people is hereby exposed, and their secular business neglected; but these, I am persuaded are evils, which exist rather in imagination, than as realities. I have for several years been in the habit of attending these meetings, but I have never been sensible of injuring my health, or of taking the slightest cold, from my attendance; nor have I ever heard of any complaint of this kind from others, who have been in the habit of attending the meetings; and I presume that no serious evil of the kind has ever been realized among us. As to the evil arising from the neglect of secular business, I am persuaded that none has been experienced. I am not sensible that I have ever suffered any injury, as to my worldly affairs, by attending the prayer meetings; nor have I ever observed that any important business of the family has been neglected, although my wife has generally attended them, as well

as



as myself. Indeed, I seriously believe that family matters have gone on better, since the establishment of the meetings, under consideration, than they ever did before. In a word, Sir, I have no reason to believe that any injurious consequences, either with relation to health, or worldly interest, have resulted from attendance on these meetings.

*Alex.* You may imagine a thousand things in which there is no truth, but you cannot easily persuade me.

*Pau.* But have you, Sir, ever noticed, that people, who attend these meetings, are more frequently subject to colds, or that they enjoy less health, than your neighbours who neglect them? or have you ever noticed that they are less prudent and diligent in attending to the needful cares of life, than your other neighbours; or that they are in less easy circumstances than they were several years past? I can hardly suppose that you will pretend to answer either of these questions in the affirmative. But admitting that people do sometimes take colds, from attending prayer meetings, and that they, in some instances, neglect some family concerns, or their worldly interest, I should not expect to hear any objection from your mouth against these meetings, *on these accounts.*

*Alex.* And why not from my mouth! I must take the liberty to observe, that I am not the person to receive and put up with affronts.

*Pau.* No affront, Sir, was intended; but as you seem to expect an explanation, you shall be gratified. I could not reasonably expect to hear a man express so much concern, lest the health and interest of his neighbours should suffer by attending evening meetings for prayer, when he must be sensible, on the slightest reflection, that both health and property are much more likely to be affected by dancing as it is generally practised.

*Alex.* I understand you, Sir. And I must take the liberty to say, that I think your insinuation very disingenuous; for you know, Sir, that I do not often indulge in that amusement; besides—if—I know not,

*Pau.* But if you do not very frequently practise in mixed dances, and continue the practice to a late hour, yet your children, Sir, —

*Alex.* My children, Sir! and shall I deprive them of a rational amusement and an agreeable accomplishment, because some people are whimsical and superstitious?

*Pau.* How far dancing, as it is generally practised, is a rational amusement and an agreeable accomplishment, I shall not at present undertake to decide; but how often your children have taken violent colds, and been, for a considerable time, incapacitated for performing their usual routine of domestic business in consequence of falling forth into a damp or freezing atmosphere,

atmosphere, after violent exercise in dancing, and how far the practice has been attended with expense, and injury to your worldly interest, *you, Sir, will decide.*

*Alex.* When I shall find myself incompetent to the government of my own family, and the direction of my own affairs, I will then apply to you for advice; but at present I stand in no need of it.

*Pau.* I wish not to offend you. I feel it, however, my duty to stand in my own defence, and to detect error and deception. You must excuse my freedom then, in further remarking, to these purposes. You object to meetings for social prayer, on the consideration, that they interfere with family order and worship; but this objection Sir, I am persuaded is without foundation. The meetings under consideration take place but twice, frequently but once a week. On sabbath evenings they never commence till after the usual time for family prayer. Those who maintain the worship of God in their families, "serve the Lord" with their households, it is presumed, before they attend the meeting. On the evenings of week days, they seldom, if ever, are continued to the usual hour for retiring to bed. Whence it may fairly be concluded, that these meetings, seldom, if ever, interfere with family order and worship. But should it be admitted that they sometimes are protracted to so late an hour, as to supersede family prayer, yet it by no means follows that a less number of persons enjoy the benefit of social prayer, on such evenings, than on other evenings. The truth is, that a greater number enjoy the benefit of such prayer. A number of heads of families attend these meetings, occasionally at least, who do not maintain family religion; and a greater number of young persons, who, were they to spend the evenings at home, or elsewhere, would have no opportunity for uniting in social prayer. It would not, Sir, I apprehend be a departure from truth to say, that a large proportion of those, who attend prayer meetings on the evenings of the sabbath, would hear no prayers and receive no religious instruction, were they to neglect the meetings. And not only do a very considerable number enjoy the benefit of social prayer, &c. by means of these meetings, who would otherwise be deprived of it; but the meetings, I am persuaded, stand intimately connected with the *increase* of family prayer. I have no doubt that the worship of God is now maintained in a number of families among us, in which it would not have been set up, had it not been for the meetings in question. Wherefore,

*Alex.* Ah! you make a plausible story, but,

*Paul.* If you know the above statement to be incorrect, I certainly wish to be corrected. I will thank you, Sir, to set me right, if you know me to be in an error.

*Alex.* How should I know any thing about the matter! you know



know I never attend your irregular meetings ; nor will you very soon see me at one of them.

*Paul.* It is most likely, Sir, that I shall not ; but if I should not it will not be because the meetings are chargeable with interfering with family order and worship ! But suppose this were the case ; suppose family worship should sometimes be set aside in consequence of the meetings, can it reasonably be supposed that you object to them on this consideration ? Excuse my freedom. In all my conversation and intercourse with you, I never heard you open your mouth to express the slightest disapprobation of theatrical amusements, of gaming, carousals, &c. although kept up through the greater part of the night. If, Sir, you were really concerned for the support and reputation of family order and worship, is it not natural to suppose that these amusements, &c. which so generally interfere with, and prevent the discharge of family worship, would give you *some* disturbance, occasion you, *sometimes*, at least, uneasiness, and lead you to express disapprobation ! Besides, if you were really concerned for the promotion of family order and worship, is it not reasonable to suppose that you would give them *practical* countenance and support ? What, Sir, would you have me think ? —

*Alex.* Keep your thoughts to yourself ! Who authorised you to judge and condemn your neighbours ? If I do neglect to pray in my family, it is no concern of yours. “ Every tub must stand on its own bottom.” I have no opinion of so much praying, and so much talking about religion. “ It is a certain sign of hypocrisy.” “ God no where requires us to spend our time at prayer meetings, and therefore you are disobeying God in keeping them up.”

*Paul.* Let us be calm, Sir, I have not willingly offended. I have said nothing but from a conviction of duty. You must excuse me, if, in attempting to vindicate my own conduct, and what I believe to be the cause of truth, I should act an open and undisguised part. It is, sir, with undissembled concern, not with feelings of resentment, I hear you observe, that the keeping up of meetings for prayer is a certain sign of hypocrisy, and an act of disobedience to God. While it is to be apprehended that meetings for social prayer and religious converse are attended by those, in some instances, who act the hypocritical part, and through hypocrisy, disobey God, yet I fear that your indiscriminate censure and condemnation of those who attend them arises from a spirit inconsistent with *that* charity, which “ hopeth all things and thinketh no evil.” It may be uncharitable, if so, I pray God and you, Sir, to forgive me the wrong ; but I feel constrained to say, that I greatly fear your hard speeches against the practice and persons of those, who occasionally meet together for social prayer, &c. are the offspring of a hard heart, ultimately terminate on the wisdom of God, and aim at the destruction of his cause. As out

of the abundance of the heart the mouth speaketh ; as we are required to pray with *all* prayer, to pray and faint not ; as they who feared the Lord, in old time, spake often one to another on religious subjects ; as they frequently met together out of season as well as in season, by night and by day, for religious exercises ; as the apostles of our Lord countenanced such meetings ; and, as these employments must be, to the subjects of experimental religion, more than their necessary food ; since these things are so, I should "wonder at your conduct," were I less acquainted with the human heart, in opposing them. But I do not wonder that the friends of Zion associate together for prayer, religious converse, &c. And I pray God that the time may soon arrive, when meetings for these purposes shall every where prevail, to the glory of his name ; nor shall I cease, Sir, to pray God in your behalf, that—

*Alex.* No more, I'll hear no more ! I cannot endure it !

SILAS.

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## ON THE IMPORTANCE OF FEMALE EDUCATION.

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*An extract from a manuscript containing the life of —  
with moral and religious reflections.*

"**I**T being a time of war, I was exposed to the flood of vice incident to such a period.\* Among young people, the law of honor, at that time, obtained peculiar authority, as the standard of a noble spirit. It was thought to be the sure guide to happiness ; nor did it sink into comparative contempt, till it had guided many into habits of dissipation, and poverty, and ruin. Through infinite mercy, I escaped as a bird from the snare of the fowler ; not, however, without suffering loss.

Honor, or our love of a good name, especially among our equals ; and, in young men, more especially among their equals of the other sex ; is a powerful impulse of happy tendency, if attended with happy circumstances and well managed. Is it not the young women, who give the law, and manage the love of honor in young men ? These will conform to please the taste of the fair, whom they wish to please.

How vastly important, therefore, to civil and religious society it is, that, among the numerous institutions, which are designed as means for reforming the world, female education should hold a *principal* place. In vain we attempt to reduce young men to the sober

\* The late war with Great Britain.



sober habits of order, economy, and virtue; if their *fair* associates be extravagant in their expectations, novel and vain, and irreligious in their temper and manners. At this youthful period of life, the weaker command the stronger. To fit them for this command, they should, at an early period, be presented with true pictures of human life. They should be led to read history, and particularly biography, and not *novels*. In the most persuasive manner, the ornaments of the mind, rather than those of the body, should be commended to their estimation. The importance of the end would justify the greatest labour, to stimulate their exertions for solid improvements, and to create in them a taste, which would despise a vain show. Above all, a *religious education* should be the substantial groundwork in forming them to act their delicate, but most interesting part on the theatre of life.

Such useless, but fashionable amusements, as religion forbids, are perhaps the direct paths of gradual and easy descent to the grosser vices. They are called *innocent amusements*. But why? Does this appear from their moral tendency? Does it appear from the end for which they are adopted? Their *moral tendency* is to dissipate the mind, and to make it impatient of the restraints of useful labours, and of religious duties. And the *end*, for which they are usually adopted, is to gratify those feelings of the mind, which ought to be denied, and mortified; as well as to fill a want, and quench a thirst, for which the gospel offers the only adequate supply. These recreations are doubtless to those, who engage in them, what the duties of social worship are to the children of God. Then, how can they be consistent with religion? How can they be innocent? They are adopted for a hurtful *end*. They counteract the design of all religious institutions, whose restraining and reforming influence is beneficial to man in time, and eternity.

The religious parent, in the morning, prays for a blessing to attend him and his family, through all the labours of the day. The religious youth retires to pray for a blessing on all his enterprises, which appear to him to be useful and good. But what parent or youth can with confidence pray for the smiles of heaven on the dissipating enterprises of the passions? Ah! Prayer is never made on such occasions. The dignifying solemnities of religion would spoil the mirth of the gay, and render their scenes not worthy of being acted. Miserable scenes indeed! They will not bear a sober thought. The scrutiny of conscience unfits the actors for their play.

And are such amusements fit to be commended to immortal youth, who must shortly appear at the tribunal of God? Judge and speak, ye parents, ye ministers of God for good to your families.

lies. Can you indulge your children in such things? And yet train them up in the nurture and admonition of the Lord? Then forbid the prodigal waste of golden days in youth; and let the great doctrines of religion furnish you with adequate sanctions, to enforce your salutary prohibitions. And especially, ye tender mothers, to whose forming hands, the fair lambs of the flock are principally committed. Teach them to be sober minded. Prepare them to use their commanding influence to advantage, when they shall become the objects of desire. Let them not be ignorant, that to banish hurtful amusements, from the rising generation, principally depends on their virtue and prudent exertions. Lead them to a knowledge of their great importance on the stage of life; at the same time, by the humbling doctrines of the gospel, restrain their pride, and vanity. Commend them to God, and mingle prayer in all your labours; then you may have a comfortable hope, that, "your daughters will be as corner stones, polished after the similitude of a palace."

A. B.

## LETTER TO THE REV. MR. HOPKINS, OF SALEM.

REV. AND DEAR SIR,

**L**ATELY hearing that a very entertaining Magazine is published in your vicinity, of which you are one of the editors, I thought I might communicate an account of transactions among the Indians, which might be thought worthy of publishing.

My people for a number of years past have had a desire to visit their western brethren. A year from last summer they made out to raise between two and three hundred dollars, near one hundred of which was laid out in wampum, and about the middle of October, 1802, they set out, nine of them in number.

In the spring of 1803 they arrived at Fort Wayne, the residence of the governor of the Indiana Territory.

The following is a copy of a letter they wrote to the governor.

"To his Excellency Governor WILLIAM H. HARRISON.

"Great and wise man of the United States,

"Although you may not have expected to see me here, nor any of my companions, as I am a stranger in this part of the country; yet it is the will of the great and good Spirit we should meet here,

"Prother,



"Brother, attend, the reason I call you brother, is because I firmly believe that you and I sprung from one man, whose name was Adam, whose complexion I am still to bear. When your ancestors first came over to this continent, my forefathers took hold of their hands, and made the covenant of friendship with them, and their sincerity was proved by sealing it with their blood, in all your wars against white nations, and their bones testified the same, that lay among yours in many places.

"Brother, I would also inform you that my ancestors have had allies of different nations of my colour and never have broken the friendship, but kept it as sacred, which I still maintain to this day. My friendship to them is only different from mine to you, that I never have joined with them in their wars against the white Americans.

"My ancestors used to visit them often to consult together for their general welfare; and as I have long experienced the ways of white people, and at the same time well know the deplorable situation of my colour, in general, which induced me and my companions, together with and by the request and consent of my nation to take pains to come and visit them. In the first place to renew the ancient covenants of friendship between my ancestors and theirs: then to recommend to them, a perpetual peace with the United States. Union and a firm government among themselves to encourage virtue, to recommend civilization, and also the Christian religion.

"Brother, you may now know the motive of my coming to this part of the country."

HENDRICK AUPAUMUT, *Sachem.*

JOHN QUINY,

SOLOMON QUAUQUAUCHMUT,

*Chiefs and Deputies of Muhheakunnuk.*

*Fort Wayne, 26th April, 1803.*

*Extract from the Indian Journal, being the sixth Speech that was delivered to the Delaware Nation residing at Waupekum mekut, or White River, on the 15th day of April, 1803.*

"GRANDFATHERS,

"Again listen to the voice of your grandchildren, the Muhheakunnuk. I have observed to you in my other speech, that as there was and is two great spirits, the one holy and good, and the other bad; likewise there has been and is two sorts of white people, who follow two different paths; the one believes the great and good Spirit, and the other the evil spirit. And I will now tell you further, that the one loves the Indians in general, and

and the other has no compassion on them. The one has been endeavouring to civilize and christianize them; and the other has taught them to drink the poisonous liquors to excess, and many other wicked practices. This has been the case with the different tribes elsewhere, ever since white people came over to this island. Some of the tribes accepted the offers of the good white people, but the rest with contempt rejected them and took hold, with both hands, of the cup of the evil minded.

Grandfathers, Be it known to you and your tribes, that all the nations, who thus rejected the civilization and Christian religion, and embraced the wicked practices of the bad white people were poor, and finally became extinct from the earth, and even their name is forgotten. But on the other hand, all the Indians, who accepted the offer of the good white people were blessed. So far as they were faithful, they prospered, and the remnant of them remains to this day.

Grandfathers, I will also inform you that the Christian religion was offered to my forefathers, at first, near seventy years ago, in consequence of which the Sachems and Counsellors, who were then living, together with their young men, about two hundred in number, held a council to know whether it was best for the nation to accept the offer or not.

Previous to that period many of them had learned how to follow the examples of the bad white people, particularly in drinking the poisonous liquors to excess, and were prejudiced against Christian religion. However, the result of the council was this, not to reject the offer before they should try it, and let it be preached in one certain village, and let every man and woman go hear it and embrace it, if they think best, and Waunahkqtokahier (or Houlatonack) was the village so chosen, (at this place I was born, and these my companions) then my nation were collected, such as were disposed to hear the gospel; at the same time there were many, as I observed before, who by the influence of some wicked Dutch people, and by the means of ardent spirits, would not listen to the voice of the preacher, and finally, all such diminished very fast, some are gone to live among other nations, and the rest buried under the earth; consequently, their villages are, as it were desolated, and possessed by the whites. But the abovementioned village was the only one that has remained, and the descendants of that, who embrace the civilization and Christian religion, are now still remaining as a nation.

Grandfathers, I will further inform you, that many of the white people of late, seem greatly stirred up by the influence of the good Spirit, to feel more pity for the Indians in general, consequently, they have embodied themselves into societies or associations, one of which have entered into a covenant of friendship with my nation, whose council fire is at Monolucktaunack, (or city



city of New York,) they are your friends and brothers as well as ours.

“And the great men of the United States are more disposed to do good towards the people of our colour.

“Grandfathers, Your grandchildren, the Muhheakunnuk nation have been endeavouring to learn the arts of civilization and Christian religion, and by long experience they have found this is the best way for us to live, and much easier than the ancient way. I don't desire you to forsake your hunting, nor any of your wholesome customs.

Then I took up a white belt of wampum, and said,  
“Grandfathers, As my ancestors and yours have established a covenant of friendship, which has been kept sacred, and never been violated, and having well known the deplorable situation of our colour in general, this induced my nation to come to introduce civilization and Christian religion, and by long experience, they found this is the best way for us to live, and much easier than the ancient way. I don't desire you to forsake your hunting, nor any of your wholesome customs.

Then I took up a white belt of wampum, and said,  
“Grandfathers, As my ancestors and yours have established a covenant of friendship, which has been kept sacred, and never been violated, and having well known the deplorable situation of our colour in general, this induced my nation to come to introduce civilization, and Christian religion to you and your tribes. (Note: The Indians are divided into three clans, the Turkey, the Turtle, and the Bear, and these have their particular chiefs.)

“G. F. Now I exhort you to consider this seriously, and to have compassion on your young men, women and children, and let them learn this, what our white brothers call A B C, which is the foundation of learning; A is like as if you stand at the head of a living stream, the further you follow, you will find it wider, which has no end; and by following it faithfully, you will find various advantages; among other things you will be able to open the eyes of our and your grandchildren, the different tribes in this country, who always look to their grandfathers for advice and council.

“G. F. Be assured that by following this path, I and my nation have found many advantages; among other things, our white brothers cannot so easily cheat us now with regard to our land affairs, as they did our forefathers.

“G. F. You have heard your grandchildren thus far, and as I am your true friend, I will speak to you further, and I will not hide any thing from you. Having recommended this civilization and Christian religion to you, I will tell you clearly, consider the matter, and have compassion on your young men, women and children. I do not expect you can follow these things at once;

once; you know very well that many of the instruments of the white people are found to be useful with us the Indians, as well as with them, and that they are not rained or poured down immediately from heaven by the great and good Spirit, but it is his will to use his people as instruments to manufacture these things, to be useful to mankind of all colours; just so it is his will and good pleasure to use his good people as instruments to propagate civilization and Christian religion among the poor Indians.

"Grandfather, I must plainly tell you this simple truth, that if you will now, as a nation, accept what I offer to you, and follow that straight path, the great and good Spirit will bless you, that you will become a wise people, and you shall increase both in number and substance; consequently you will be happy indeed in this life and the life to come; and you will be able to hold your lands to the latest generation, for this is the will of the great and good Spirit.

"I must also plainly tell you, that if you reject such offers and embrace the cup of the evil minded, you will participate with those nations whom I have mentioned in their miseries: you will become poor, in every respect, and you will be scattered; your villages will be desolated or possessed by a people, who will cultivate your lands.

"Then I ask, what you and my grandchildren, the different nations, will think? be assured they will be sorry, and you will be despised by many, and finally, you will become extinct from the earth; therefore, grandfather, think of these things, and may the great and good Spirit help you in your deliberations. A white belt of wampum with a piece of paper, sewed on one end, on which was written, A. B. C.

<sup>1</sup> <sup>2</sup> <sup>3</sup>, delivered, On the 16th instant.

Then, Tatepuhsch, sachem of the Delaware nations, delivered the following reply.

"Grandchildren, The chiefs, heroes, young men, women, and children, thank you for your kind visit with such important concern, which you laid before your grandfathers.

"I am glad the great and good Spirit has helped you to renew the ancient covenant of friendship, which has subsisted between my ancestors and yours.

"Grandchildren, Listen, I also take hold of that friendship, and begin to renew it.

"Grandchildren, In your speech you said that we have been trying to follow the civilization and Christian religion, and found it to be good for your nation, and being well acquainted with the dismal situation of your grandfathers, as well as other tribes, and having compassionate feelings towards us, it induced you to come so far to offer or recommend the same, I thank you for this also.

"Grandchildren, I now declare to you that we have well considered



considered the matter, you propose to us, and I and my chief, heroes, young men, women, and children, *unanimously* have agreed to accept, and take hold with both hands all what you have recommended to us. Our eyes are now on you. A large white belt of wampum, near 4 feet in length, delivered, containing 6000 wampum."

The following are copies of a letter and certificate the Indians brought with them.

Fort Wayne, June 8th, 1803.

DEAR SIR,

The bearer hereof, Capt. Hendrick Aupaumut, chief of the Mohheakunnuk nation, has been on a mission from his tribe to the Delawares and others of the Northwestern Indians: he was here during the negotiation, which took place relative to the treaty, which was yesterday brought to a favourable issue, and has done me much service; by recommending to the Indians to adopt the plan which was proposed to them. I must request you to receive and treat him kindly, and request in my name of the commanding officer at Detroit, to give him and his men, who are with him, a passage in some public vessel to Fort Erie; you will please also to furnish them with provisions for the voyage. Capt. Hendrick has received a good English education, and you will find him deserving your attention.

I am, with much regard, dear sir, your humble servant,

WILLIAM H. HARRISON.

C. To wit, Esqr.

Agent of Indian affairs.

This may certify that Capt. Hendrick a Mohheakunnuk Indian chief, and eight of his nation arrived at this place 25th of April, 1803; since which time they have continued at this place and done every thing in their power to prevail on the Indians in this country to become more civilized than they are at present; they have also taken great pains to explain to the Indians the great advantage they would obtain from adopting the customs and manners of white people; during the time Capt. Hendrick and his party stayed at this place, they have behaved themselves with the greatest propriety.

WILLIAM WELLS,

Agent for Indian affairs.

Fort Wayne, Indiana Territory,

June 17th, 1803.

This mission has cost my people a considerable sum of money. I feel satisfied they have done much good. They did not extend their visits among the Chippauway nations as they intended when they sat out; if they had they might have given much aid to Mr. Bacon's mission.

According

According to the Indian custom, the tribes west and northwest of the residence of the Delaware country are called by our tribe, their grandchildren, which gives them a great advantage in business of this nature.

It appears to me that they can do much more to remove the prejudices of these pagans against civilization and the Christian religion, than is in the power of any other people to do. On this account I encouraged the mission to the utmost of my power.

The Delaware nations where they went are numerous, and considered as the head of all the tribes. This belt, with the speech, will by them be communicated to all the other tribes, with whom the Delawares are in strict alliance.

There is now an opening for two schoolmasters and two missionaries. Two schoolmasters might be obtained from this tribe, and as I am informed, paid by the Government of the territory; but it appears to me, that one missionary, at least, is necessary to superintend the business.

It appears to me worthy the attention of the societies, to seize this opportunity to convey the knowledge of the glorious gospel among that poor people.

I have reason to believe my people obtained much credit, and the full confidence of the tribes they visited.

The Indians told them *that they would receive missionaries*, but they must come *recommended by them*, that they were true friends to the Indians.

I wish that some Missionary might be instructed to visit my people, early this spring, and in the name of the society enter into some friendship and agreement with them to promote a mission among the western Indians.

I remain, Reverend Sir, with much esteem,  
your friend and brother.

## A LETTER FROM A CHURCH IN FREETOWN.

TO THE MASSACHUSETTS MISSIONARY SOCIETY.

GENTLEMEN,

**W**E, the members of a small church, embodied about three months ago, by Mr. JOTHAM SEWALL, one of your Missionaries; and Mr. ALEX. M'LEAN, another Missionary, (from the Society for propagating the Gospel among the Indians and others in North America,) have thought it our duty to return you our thanks for the benefits which we owe to you,



you, under God. We congratulate you on the happy choice you have been enabled to make of men of grace, and talents, for the blessed work; and our highest praise is due to him who moved you to associate for such benevolent purposes. We anticipate the glorious time as near at hand, spoken of in the book of inspiration, when all shall know the Lord, from the least to the greatest; and that even now the millennium is gradually coming on. We implore the God of mercies to strengthen your hands and encourage your hearts, and prosper your undertakings beyond your expectations, by giving you great success in winning souls to Christ; that God may be glorified, and joy abound in heaven and earth.

WILLIAM CHALMERS.

WILLIAM TAYLOR.

Jan. 15th, 1804. DANIEL LOVEJOY.

N. B. The above church is in Freetown, about 25 miles from Hallowell, east side of Kennebec River.

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For the MASSACHUSETTS MISSIONARY MAGAZINE.

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## REFLECTIONS OF A MINISTER.

[Concluded from page 431.]

THOSE ministers will be unspeakably blessed, who are found, in a good degree, faithful, and admitted into God's eternal kingdom of glory. Shall I enjoy this blessedness? Have I real evidence that my heart has been changed by special grace, and that I am daily ripening for glory? If I should not be admitted into God's eternal kingdom in heaven, how dreadful my condition! Whose endless misery can be so great, as that of the ungodly, unfaithful minister? How painful and tormenting to be separated from all Christ's true ministers and friends, and placed among his implacable enemies! And then hear him say to me, *Depart, thou cursed, into everlasting fire, prepared for the devil and his angels!* If I have concealed and corrupted the truths and doctrines of the gospel, how many around me will then and forever condemn and curse me for my unfaithfulness! They may now be pleased with my unfaithfulness, and like me far better, than many other preachers, because I do not dwell and insist on certain doctrines. But those who are now the most pleased with me for shunning to declare the whole council of God, will then be the most forward to load me with curses. Their love will be turned into the most bitter hatred. Instead of flattering and caressing me, they will be continually expressing implacable enmity and malice towards me, for having done so

much to lead them to endless destruction. Even if I have preached the truth fully and plainly, but have done it with a wicked, impenitent heart, I shall then be condemned for my hypocrisy and most hardened wickedness. Thousands will condemn me for professing love to them, when I had none in reality. They will curse and reproach me for being wholly selfish in all my prayers and preaching; and never once truly desiring their salvation; but continually provoking God, by my hypocrisy, to withhold his grace, and not bless my labours for their saving good. The more orthodox I have been, the more criminal and detestable I shall appear; for I knew, and did not act accordingly; I knew the truth, but hated and rejected it with my whole heart. What a capacious vessel of wrath must I be! And how deep must I sink into endless misery and despair! I shall be condemned and abhorred by all in hell! Yea, more, by all in heaven! They will all clearly see how odious and detestable such a character is; for I shall be stripped of all disguise, and appear as I really am. God will require at my hand the blood of all who have perished through my unfaithfulness; and because I can make no satisfaction he will doom me to endless punishment, and never cease to pour upon me the vials of his wrath! The fierceness of the wrath of Almighty God, I must endure to eternity! But I can now have no adequate conception of my misery and torment, if I should be found at last a wicked and unfaithful minister, and cast into hell.

Let me then improve my present reflections, by exercising deep repentance, and fervently praying to God, that he would extend special mercy to me and to all his ministering servants.

How exceedingly do ministers need his mercy? Lord have mercy on me; and grant that I may be found faithful, and that these reflections may not rise in judgment against me, at the last day! May I realize more sensibly the solemn situation of every minister! May I earnestly desire and pray, that every one who undertakes to preach the gospel, may be filled with love and zeal; and turn many from darkness to light. May they all go forth in the fullness of the blessing of the gospel of Christ. Let me and all who preach God's word, watch and pray, and be strong in the grace that is in Christ Jesus.

Let me further improve these reflections, by frequently entreating saints to be fervent in prayer for the ministers of the gospel. This is a very important duty; it is highly incumbent on christians; but I fear it is much neglected. If saints more faithfully discharged this duty, perhaps ministers in general would be far more faithful and successful, than they now are. Let me then earnestly entreat every child of God, to pray abundantly for his ministering servants. Let me urge the glory of God and the Redeemer; the salvation of many perishing sinners; and the endless blessedness of faithful ministers and eminent saints, as so many motives to enforce the duty of fervently praying for the ambassadors of Christ.

FROM



## FROM A LADY.

To the Editors of the MASSACHUSETTS MISSIONARY MAGAZINE.

A PIECE in your 3d No. entitled the excellency of the christian religion, page 107, induces an inquiry, whether the statement of its effects are perfectly correct? Is it indeed agreeable to *experience*, that the real christian is *never* the subject of melancholy and dejection of spirit; and that he enjoys *every moment* the satisfaction of thinking himself in company with his best and dearest friend? Has it not some time been a complaint, "Oh! that I knew where I might find him! I go forward, but he is not there; backward, but I cannot perceive him." And does not every pious mind, witness complaints similar to these? I ask, is the exercise of a spirit of devotion a *certain consequent* on religious retirement? Does not the true christian, whose remaining sin, sometimes draws a separating veil between God and his soul, feel a melancholy chasm on such occasions? And an heart of astonishing insensibility to the divine presence, with which his judgment tells him he is attended? Are his desires *always innocent*, and his life always serene? Never discomposed by remains of that troubled sea, which casts up mire and dirt? If St. Paul be indeed a pattern of christian experience, may we not conclude that his successors in the christian life find equal occasion to complain, that when they "would do good evil is present" with them? and sometimes bringing them into wretched captivity.

AMELIA.

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 RELIGIOUS INTELLIGENCE.
 

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*Conclusion of a meeting of the Missionary Society in London.*

THE business of the Society being nearly finished, it was proposed that the whole should be concluded by the administration of the Lord's Supper. This appearing desirable to all, several persons were appointed to make the necessary arrangements, and Mr. Kirkpatrick engaged in prayer. After an interval of one hour and an half, the Society met. The noncommunicants being seated in the gallery, the service was begun

gun by prayer by Mr. Taylor; Mr. Townsend read a portion of scripture; Mr. Kingsbury gave a suitable introductory exhortation; Dr. Haweis prayed over the elements, which were distributed by twelve ministers; the bread by Messrs. Bogue, Eyre, Pawson, Stevens, Townsend and Wilks; and the wine by Messrs. Allen, Cooper and Hopkins; Mr. Bennet gave an exhortation; and Mr. Trindlay concluded with prayer, suitable hymns were given out. About fifty ministers were among the communicants. Such a Solemn delightful season has seldom been known. Profound devotion, ardent zeal, and heavenly love, seemed to pervade and possess every heart. Surely it was the house of God, and the gate of heaven! It was highly gratifying to behold ministers and brethren of Episcopal, Presbyterian, Independent, and Methodist denominations uniting as one body in Christ, to cut off the same bread, and to drink of the same cup. Such a scene brightens the prospects of the Missionary Society. Union begets strength, and the blessing of the God of love may be confidently expected when the disciples of Christ provoke a world, (too long, and too justly offended with religious animosities) to say, see how these christians love. May we not hope that this example of liberality will excite multitudes at home and abroad to unite in the same manner, and that the members of the whole church of Christ on earth, thus living in peace, shall enjoy the presence of the God of peace among them.

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### *Success of Missionaries in the South Sea.*

**M**ORE than thirty missionaries are in the South Seas; God's preserving grace conducted them safely through the great deep, and inclined the heart of the heathen to receive with joy these messengers of peace. At Otaheite, the high priest came to them and said affectionately "I am old, and deaf, otherwise I would sit down at your feet, and hear, and learn what you have to announce to us, all other priests may hear and learn from you, in what manner the Otaheitans are become and remain truly happy." Already is the peaceable tree of the cross planted in those distant regions of the world, and many of the heathen, hitherto enveloped in awful blindness, hear the sweet voice of the gospel, *be ye reconciled to God!* probably many are by this time enlightened by the heavenly light, pardoned, baptized, and received into the great fraternity of the children of God. The angels of God in heaven rejoice at the conversion of one sinner, should we not then rejoice if divine light arises to thousands, yea, to millions of lost sinners! Should we not pray with increased fervency, Let the kingdom of thy Son come!



come! send, O send faithful labourers into thy vineyard! prepare a way for Jews, Turks, and Heathen, and come soon to thy grand review! Bless all missionaries every where, who have left their dear connections, and preach the gospel of the Redeemer in Asia, Africa, the East and West Indies, the southern Isles, and in America! give Spirit and power to thy word, and let their labours in the Lord be not in vain.

Speaking of a Society formed in London for the promotion of Christian knowledge, a writer observes, that it must be pleasing to every benevolent mind to be informed, how much the labours of that venerable society have lately been blessed. Their missions in India have been so successful, that, since the year 1799, about 350 natives have been baptized. The number of children in the charity schools under the society's patronage amounts to 7036 boys, 4108, girls, 2928. And that since the setting up of the schools 4230 boys, and 20,399 girls have been put out to apprenticeships, and services, or taken from school by their friends. And that in the year 1801, the following books were distributed by the society, 7291 bibles, 9958 testaments and psalters, 12,895 prayer books, 14,710 other bound books, and 96,354 small tracts. The whole number of books distributed in one year, 141,208.

*To the EDITORS of the MASSACHUSETTS MISSIONARY MAGAZINE.*

FROM ONE OF OUR MISSIONARIES.

**F**ROM the 10th of June, 1803, to the 5th of March, 1804. Spent 36 weeks in the service of the Massachusetts Missionary Society. Rode 1835 miles. Preached 312 sermons. Visited 98 families, 20 schools, and 10 sick persons. Administered the Lord's Supper 6 times, and admitted 8 persons to Church Fellowship. Baptized 3 adults, and 47 children. Attended 10 conferences, and catechised children 3 times. Assisted in gathering 2 churches, attended 3 associations, and heard 13 sermons. Spent 2 days in fasting and prayer, and attended one funeral.

	Dolls.	cts.
Received for the use of the Society,		
From Augusta, by contribution,	6	92
From 2 persons in Illoborough,		45
Fox Islands,	3	74
Eden,	1	94
Union,	8	10
Dammeriscotte Pond,	1	10
Received of the Rev. Daniel Merrill, of Sedgwick,	30	00
the annual tax of several members in his parish,		
	52	25
	I found	

I found the people in general very friendly, and very ready, (with a few exceptions) to hear preaching. Generally on Lord's days, had large attentive assemblies. The people often express their thanks to the Missionary Society, for sending missionaries among them. Notwithstanding the length of time I have spent, there yet remains several destitute places, that I have not been able to visit. But having brother Couch sent on to my help, (who is well qualified for missionating,) I am in hopes of going over the remaining part of the extensive field, before the next annual meeting. In several places there appears to be an attention to religion. On Fox Islands there has been a general stir the season past, and many have become the hopeful subjects of divine grace. To the glory of the Great Lord of the harvest, I would observe that he has been very gracious. Many have been the solemn seasons, while I have been attempting to diffuse his holy word. Many times have the tokens of the divine presence been visible; and although, as it related to many, the impressions have been momentary, it is to be feared; yet in some instances, that have come to my knowledge, the impressions have been more lasting, and in 4 or 5 instances they have issued in hopeful conversion to God. May the blessing of many more perishing souls come on the heads of the members of the Missionary Society, and may they not forget to abound in prayer, as well as other means. For in vain is gold lavished out of the bag; in vain do missionaries spend their *time, talents, and strength*; unless the Spirit of God be poured down from on high, to render such endeavours successful. Hoping that the Society will not diminish aught of their former exertions or prayers, while the fields are so *extensive* and *whitening* to the harvest; I remain their willing servant in the gospel of Christ.

JOTHAM SEWALL.

Frankfort, on Penobscot River,

March 5, 1804.

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## ANECDOTE.

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THE witty Earl of Rochester happened to be in company with King Charles II. his queen, chaplain, and some of his ministers of state; after they had been discoursing on public business, the king of a sudden exclaimed! "come, let us unbend our thoughts from the cares of state, and give us a generous glass of wine, which cheereth as the scriptures saith, both God and man." The queen hearing this, modestly said, she



she thought there could be no such text in the scriptures, and that the idea seemed to her to be little less than blasphemy. The king replied that he was not prepared to turn to chapter and verse ; but he was pretty sure he had met with it some where in his scripture reading. The chaplain was appealed to, and he was of the same opinion with the queen.

Rochester, suspecting the king to be right and being no friend to the chaplain, slipped out of the room to inquire among the servants if any of them were conversant with the bible. They named David the Scotch cook, who always carried a bible about him ; and David being called, recollected both the text and where to find it. Rochester ordered him to be in waiting, and returned to the King. This text was still the topic of conversation ; and Rochester moved to call in David, who, he said, he found was well acquainted with the scriptures. David appeared, and, being asked the question, produced his bible, and read the text, (Judges 9, 13.) The king smiled, the queen asked pardon, and the chaplain blushed. Rochester now asked the doctor if he could interpret the text since it was produced ; but he was mute.

He therefore, requested David to interpret it, who immediately replied, how much wine cheereth man your lordship knows ; and to show you how it cheereth God, I beg leave to remind you that under the Old Testament dispensation there were meat offerings and drink offerings. The latter consisted of wine which was typical of the blood of the mediator, which, by a metaphor, was said to cheer God, as he was well pleased with the way of salvation, that he had appointed ; whereby his justice was satisfied, his law fulfilled, his mercy reigned, his grace triumphed, all the divine perfections harmonized, the sinner was saved, and God in Christ glorified. The king was agreeably surprised at this unexpected and sensible exposition : Rochester applauded ; and after some sarcastic reflections upon the chaplain, very gravely moved that his majesty would be pleased to make the chaplain his cook, and the cook his chaplain.

*Religious Monitor.*

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## POETRY.

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### LINES ADDRESSED TO YOUNG WOMEN.

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**H**OW oft doth beauty lead to sin,  
And tempt the heart to stray ;  
It charms awhile, then hides again,  
And soon it fades away.

Not

Not all the arts, and pains, and care  
Of men can make it sure ;  
Nor can the fairest of the fair,  
The transient bliss secure.

Sickness and pain may soon deface  
The most admired charms ;  
Soon must they fade in death's embrace,  
And lose their lovely charms.

How vain is beauty, then, my muse !  
Unworthy of thy lays,  
Turn, and a nobler subject choose,  
Let virtue have thy praise.

How wise is she whose constant care  
Pursues the heavenly road ;  
She shall the ETERNAL's favour share,  
And every real good.

She ever shuns the snares of vice ;  
How circumspect her ways !  
Wise, in simplicity she is ;  
Unsought her general praise.

If she is call'd to mingle souls,  
How cautious is her choice !  
No vain pretence her love controuls,  
She scorns the flatterer's voice.

United, see, illustrious shines,  
The tender, prudent wife,  
Humility her soul refines,  
Grace governs all her life.

What undissembled love she bears,  
To him who has her hand,  
How does she soften all his cares,  
And all his woes attend ?

Is she a friend ? How kind and true ?  
Her charity how pure !  
Her friendship is not like the dew,  
That passes in an hour.

She shall be prais'd when beauty fails,  
And years, and age increase :  
She shall be blest, while grace prevails,  
And end her days in peace.

*Songs in the night.*



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